

of a prior existence); may we overcome
them by thy
protection.

StfKTA III. (III.)

The deity and *JRishi* as before; the metre is *Trishtubk*.
Vargain, i.. The offerer of sacrifice, born for
religious rites,
who lives devoted, AGNI,. to thee, obtains
abundant
light, and is a man whom thou, sympathizing in
satis-
faction with MITRA and VARUNA, protectest by thy
shield¹ from iniquity.

2. He who has presented (oblations) to
AGNI, the
possessor of desired (wealth), sacrifices with
(all)
sacrifices, and is sanctified by (all) holy acts: him,
the want of excellent (posterity) does not afflict,
nor
does sin or pride affect such a mortal.

3. When the fearful flames of thee,
whose appear-
ance is (as) faultless as (that of) the sun, spread
on
every side as (if they were) the luwing heifers of
the
night,² then this AGNI, the asylum of all,
generated
in the woods, is everywhere beautiful.

4. Sharp is his path, and his vast body
shines like
a horse champing fodder with his mouth,
darting
forth his tongue like a hatchet, and -burning
timber
to ashes, like a goldsmith who fuses (metal).³

¹ *Tyaja*d*, which is explained,
tyajanasddhanena dyudhena,
by a weapon which is the instrument of
causing abandonment
or escape.

² *Heshaswatdk surudho na ayam altfoh*
kuτραcldd rartva/t, is
not very intelligible: according to- *Sayana*,
surudhah means
obstructors, or removers of sorrow, i. e. cows,
sphasya rodhayitrir
ffdh; *aktv*, night, he considers put for night-
walkers, *Ruksha-*
sas rdkskasddehsKabkutu daddti, she, night,
gives them their
properties, is 'understood; *ranvah* is an
epithet of *oyam*, this,
Agni, *ramaniya*, agreeable, beautiful.

³ *Dravir na drdvayati darn dhakshat*, is,
literally, as a